

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

Participants’ Guide

Debriefing for Session 1: Social Justice Versus Biblical Justice, Part 1

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Debriefing for Session 3: Situationism

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Debriefing for Session 6: Social Justice, A Counterfeit Gospel, Part 1

Debriefing for Session 7: Social Justice, A Counterfeit Gospel, Part 2

Session 6: Jesus is the central figure of the biblical gospel, and an examination of His life, teachings, character, and deeds provides powerful evidence of the validity of His claims; by contrast the same examination exposes social justice “gospel” as a forgery.

The online resource page for this debriefing is available at
<https://www.discoverbedrocktruth.org/dbrp06/>.

There is only one gospel of grace carried down through the annals of church history and inherited by Christians in modern times. It is the same regardless of the demands of social and political movements. Human efforts cannot be added to it, nor can it be added to human efforts as a way to earn God’s favor. It serves a different purpose than the law of God. While good works should showcase the evidence of a heart transformed by the gospel, they can never serve as part of the basis for that transformation. While many of today’s social justice advocates in evangelical institutions desperately want to connect the gospel to their secular political ideas, the reality is, there is no way to accomplish this task without creating what the apostle Paul called “another gospel.”

—podcaster and author Jon Harris¹—

Some people can’t be convinced of the truth, regardless of the amount or quality of the evidence mounting to refute their cherished false belief(s).

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Fred was very much alive but was convinced he was dead. When his psychiatrist asked him if dead men bleed, Fred said no. The doctor promptly stuck Fred’s finger with a needle, causing blood to come forth. “Wow!” said Fred. “Dead men really do bleed, after all!”²

Marxists are like Fred in this regard: They are convinced that socialism and Marxism work, despite all of the evidence to the contrary, including the death and misery that consistently have occurred in socialist regimes, and on a colossal scale.³ Even though socialism’s track record couldn’t be worse, the “optimism” among many who are pushing Marxism couldn’t be greater. Significantly, this is nothing new.

Item 6.1DB carries article highlighting “Key Terms Related to Cultural Marxism and the Social Justice Movement.” It notes that around 100 years ago, Marxist hardliners failed to see Karl Marx’s predictions for social upheaval naturally come true: **“Karl Marx viewed society as the working class pitted against the elites. He said that eventually and inevitably, working classes would overthrow elites everywhere,”** but this didn’t happen. Did these revolutionaries then realize that Marx might have been wrong? Not a chance! They decided to take the principles their hero had applied to economics and apply them to social categories. From the article we cited, the paragraph that contains the sentence we quoted provides an explanation.

Two key ideologies of the woke movement are *critical race theory* and *intersectionality*. Both of these are rooted in **cultural Marxism**, the application of Marxist economic principles to cultural categories such as race, class, sex differences, and sexual behavior, a category the LGBT movement would refer to as sexual orientation. Karl Marx viewed society as the working class pitted against the elites. He said that eventually and inevitably, working classes would overthrow elites everywhere. When observers waiting for this to happen on a broad scale didn’t see it happen, they began to ask why. Leftist European intellectuals reasoned that Marxism doesn’t have just an economic application, but cultural applications as well, applications they needed to utilize. Their movement, which started mainly between the two World Wars, was known as the Frankfurt School. It “sought (among many other things) to apply the ideas of Marx in a social context. What developed from this school was Critical Theory [CT], which is ultimately a re-envisioning of the way the world is seen.”⁴ **Critical race theory** [CRT], an ideology that emphasizes various ways racial groups pit themselves against one another, emerged from CT. Both CT and CRT stress the importance of groups rather than individuals in the social structure.

In other words, when the “leftist European intellectuals” didn’t see what they expected would happen after they’d bought into Marxism, they determined they would devise a way to *make it happen*. The Frankfurt School arose from their deliberations, as did CT and CRT. To express it in a way similar to our illustration about Fred, the leftist elites were convinced that Marx was right, but when they saw he was wrong, they determined he was right anyway, even if they had to manipulate the playing field and create artificial scenarios to which they could point and say Marx was right. I may be oversimplifying a bit, but not much. Marxism has always been about social upheaval. Significantly, “The Frankfurt School rejected objective truth and the historical records of humanity and objected to any form of objective knowledge.”⁵ One cannot be blamed for seeing connections between the Marxists’ denial of objective truth and leftists’

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- denials of biological sex as fixed and determined even before birth, their
- denial of the definition of marriage as being between one man and one woman, and their
- characterization of abortion as “healthcare” and “women’s rights.”

We said the elitists at the Frankfurt school resolved to manipulate the playing field to make Marxism work. Manipulate they have! Using CT and CRT, the “cultural Marxists” have artificially pitted blacks against whites in America by accusing whites of being oppressors and describing blacks as whites’ victims. Has racism occurred in this country? Yes, of course; but in recent decades, the nation has made a great deal of progress in race relations. Those who claim otherwise are being willfully blind. Racists are harder to find now than ever before...well, *unless* you know someone who has bought into CRT.

The cultural Marxists ought to look in the mirror; they are racists themselves.

The cultural Marxists ought to look in the mirror, because they are racists themselves. They are reigniting the fires of racism in the United States. They do this with the narrative of CRT, as we have said. Again, they claim whites are oppressors and that blacks are victims held back by an unjust system. But wait! All of us know of successful, wealthy African-Americans and poor, disadvantaged white individuals — but none of that matters. CRT still sees the wealthy African-American as a victim and the poor white person as an oppressor. Why? Because, so says the narrative, white supremacy is systemic in American culture. The social justice crusaders point to slavery, which ended in America more than 150 years ago, as evidence that racism is systemic *today!*

Yes, slavery is a terrible part of America’s past, but America’s past is far from simple. For example, some slaveowners were black.⁶ More to the point, it was America’s founding ideals, which were Christian, that eventually put an end to slavery — and to legal discrimination as well. Partly for this reason, trashing America and America’s heritage is part of the narrative. This is a classic Marxist tactic. Karl Marx himself said,

- Take away a nation’s heritage and they are more easily persuaded.⁷
- Keep people from their history, and they are easily controlled.⁸
- If you can cut the people off from their history, then they can be easily persuaded.⁹

“The Founders of America were hypocrites,” we’re told. In 1776, they declared in Declaration of Independence that “all men are created equal,...[and] are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness,”¹⁰ yet they were slaveowners.

Eleven years later (the historical revisionists tell us), the Founding Fathers drafted a Constitution that permitted slavery in the new nation when they could have drafted one that outlawed it. The Constitution of 1787 views a slave as only three-fifths of a person! These last two statements demonstrate how utterly ignorant of history the revisionists, including the cultural Marxists, are, and how determined they are to promote myths and outright lies.¹¹

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It’s true that some of the Founding Fathers were slaveholders, but it’s also true that slavery was a part of the fabric of society worldwide at that time. In upholding the biblical ideal that “all men are created equal,” the Founding Fathers pointed the new nation in the direction of eventually putting an end to the institution of slavery. Sadly, that didn’t happen until after a bloody Civil War ended almost a hundred years later. Nevertheless, it happened.

The truth is that even around the time of America’s founding, some slaves were able to secure their freedom. History is nuanced and often complicated. I encourage you to read “Discover Liberty,”¹² an article that relates the inspiring story of one courageous slave woman who contended for her freedom in the early 1780s — and won! Yes, she is a hero, but it wasn’t just her actions that freed her. It also was the ideal of inherent equality among human beings that the 56 Founding Fathers enshrined in the Declaration of Independence and that numerous state leaders upheld in their state constitutions.¹³

Race Is Just One Area in Which the Cultural Marxists Are Creating Chaos

We must be aware that CRT isn’t just about race. It also says men oppress women and that heterosexuals oppress homosexuals. Yes, of course you can point to people who don’t fit this narrative, because many such individuals exist. They far outnumber the “oppressors.” Having rejected objective truth, however, the cultural Marxists continue to make up their own “truth,” and they relentlessly try to shove it down our throats!

Significantly, racism, sexism, prejudice, and bigotry have been widely condemned in America for many decades. How could oppression be systemic when these wrong perspectives are roundly and publicly criticized? Moreover, even though committed Christians believe homosexuality is morally wrong, or sinful, and believe marriage is and can only be an institution uniting one man and one woman for life, they still respect people’s right to live as they wish and are not trying to force people to do otherwise, as long as the inherent rights of others are not violated. As Chuck Colson noted many times (and as we affirmed in our last debriefing when we cited him), we as Christians are not trying to *impose* our values on anyone, but we do *propose*.⁴

The cultural Marxists, not Christians, are the ones trying to impose their views on society at large.

Mark it down. *The cultural Marxists* are the ones who are trying to impose their views on society at large. CRT is no *theory* to them, but reality — or an ideology they’re willing to pretend is a reality to create societal upheaval. If you’re white and you disagree with the narrative they push, then you are a racist to whom they will point as evidence they are right! You need to repent of your “whiteness”! And if you’re black and you disagree with the narrative, then you’re out of touch and have betrayed your people.

The truth is that CRT and other Marxist ideologies have become or are fast becoming systemic in America. The rise¹⁵ of the cancel culture¹⁶ is hard evidence of this fact. Free speech in America has become quite costly for people who wish to say politically incorrect things. And increasingly, that which is politically incorrect is rooted in truths that all reasonable people would say are undeniable — like (in addition to other self-evident truths we’ve already mentioned) the ideas that only

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women can bear children, and that children do best in families that have a married mother and father.

What does all of this have to do with the gospel? Actually, plenty! In this debriefing, you will learn something quite significant about the social justice warriors who call themselves Christians. As we have seen, these are people who either are thoroughly deceived or are willing to promote blatant lies about culture and society. In a similar way, they also are either thoroughly deceived or committed to promoting lies about the Bible — God’s Word — and the gospel. They are false teachers! They are enemies within the church!

Cultural Marxism Invades the Church

With the creation of ideologies that came out of the Frankfurt School, cultural Marxists at last had discovered a message they could use to impose socialism in America — and because were able to capture American institutions,¹⁷ including colleges and universities,¹⁸ their narrative took root. Currently it is spreading like wildfire.

Helping the Marxists’ cause is the fact that they have been able to hitch their agendas to the term *justice*. As we have explained in this Bible study series, they’ve redefined that term; but of course, very few people realize that. The word *justice* has strong positive vibes and tremendous emotional appeal. Moreover, it has biblical overtones. Even though Marxists aren’t really talking about justice when they pretend to be, what they say sounds like justice to a lot of people.

This is especially true in the church, a place where people naturally, and rightly, are concerned about those who are in need and want to do what they can do to help others. This notwithstanding, the church also is a place where, generally speaking, a socialist narrative ought to be viewed with skepticism, and where it would have been suspect not all that long ago.

Recall the video from the Colson Center featuring Joseph Backholm in which Mr. Backholm discusses critical theory. You probably heard a clip from it during your most recent Bible study session, and you probably watched the entire video in during Session 2. Here is how Mr. Backholm begins his presentation. You **can hear this clip on the resource page for this debriefing**. The **entire video** is available there as well, for your convenience. Visit <https://www.discoverbedrocktruth.org/dbrp06/>.

You’re in a conversation and someone says, “Since God cares about the oppressed, Christians should embrace critical theory, because its trying to eliminate oppression too.” What would you say?

→ What would you say?

A Quick Review

Justice, of course, is something God cares about, so it’s easy for Christians to be duped. Here’s a quick review. Because **social justice** and **biblical justice** are different but initially may appear to many believers to be one and the same, it is very easy for Christians to latch on to the social justice perspective and assume it is promoting the biblical ideal. Nevertheless, look high and low, in every crack and every corner, and you’ll never find the biblical ideal in the social justice package. (Refer to **Item 6.1DB** for definitions/descriptions of **social justice** and **biblical justice**.) Here are some of the things you *will* find in **social justice**, along with brief explanations of why they are counterfeit.

1. The social justice narrative emphasizes the need to come to the aid of the oppressed and the need to alleviate oppression, but it identifies the oppressed as groups of people *it says are oppressed*, based on arbitrary and superficial qualities like skin color, sex, sexual orientation, ethnic background, and gender identity. This means, for example, that blacks and other minorities, women, homosexuals, and those who identify as transgendered get preferential treatment from social justice crusaders. Biblical justice condemns partiality and is concerned, not with groups, but with each individual and what he or she deserves. (See the first page of **Item 1.3**, which also is designated **Item 6.2DB**.)
2. The social justice movement emphasizes the needs of the poor and underprivileged (<https://bit.ly/3ZuFtFL19>) and contends those needs should be met. But how? Through government redistribution of wealth. This is an unbiblical recommendation.²⁰ Charity is not the job of the government. Indeed, if the government meets people’s needs, it does not do so because it is charitable, or because it has produced wealth on its own. It *takes* from its citizens who have, and it *redistributes* that wealth to those it deems worthy of receiving it. This violates 1) the biblical teaching that the people, not government, are responsible for themselves and those closest to them,²¹ and 2) the biblical principle that charity is to be voluntary,²² given by individuals, churches, and, by extension, organizations that choose to engage in it. When government becomes the great benefactor, that role will overshadow its primary, job, which is to maintain order by punishing those who do wrong and commending those who do right.^{23,24}
3. Along spiritual lines, the social justice narrative emphasizes the need to repent of and to seek forgiveness for oppressing others. However, just as it is wrong to assume people are oppressed based on arbitrary and superficial qualities, so, too, is it wrong to assume people are oppressors just because they are white, or male, or straight, or a combination of two or more of these identifying characteristics. Of what do oppressors need to repent? According to the SJ narrative, they need to repent of their “whiteness.” Repentance in this case does not mean a single action, because the “sin” of whiteness is a deeply embedded sin. Therefore, the social justice “gospel” offers no real resolution for sin — only perpetual repentance and ongoing guilt. Salvation for oppressors appears to be elusive (even if it is pursued “through activism,” as Mr. Backholm suggests when he describes the “salvation” to which the social justice movement points.) To members of the groups it says are oppressed, the social justice movement offers never-ending victimhood, and, of course, the moral authority that the narrative claims comes with it. (We will explore the theme of moral authority momentarily.) *Gospel* means “good

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news,” but the social justice “gospel” is bleak news for everyone. *Some gospel!* It exacerbates tension between individuals and groups by promoting resentment, envy, greed, and theft. It cannot pave the way to reconciliation²⁵ between the races. What does it actually do? It advances the cultural Marxists’ goal of social upheaval, which, ultimately, is the way of socialism.

→ *Let’s hone in on this third item and use what it says about the social justice gospel to expose that gospel as counterfeit, or a complete forgery. What does the social justice narrative teach about 1) justice 2) sin 3) guilt 4) forgiveness, and 5) victimhood? How do these elements contrast to what the biblical gospel says about each of them?*

The Centrality of Christ in the Biblical Gospel

During the Bible study session, you and your class discussed two elements of the biblical gospel that authenticate it irrefutably as the biblical gospel. In the social justice “gospel,” both of these elements are AWOL.

- First, Jesus was oppressed in the ultimate sense, and
- second, Jesus has absolute and total moral authority.

We were careful to point out that

- Jesus does not have moral authority because He was oppressed; He has it because He is God; and that
- Jesus’ being God and being *one with the Father* (see John 10:30) puts God the Son in the position of having *ultimate* moral authority. As God, every member of the Trinity — Father, Son, and Holy Spirit — has this authority.

The social justice “gospel” has very little to say about Jesus, other than that He was on a mission of social justice, or that He was on a mission to save people from their sins, and that His mission and ministry *included* the goals of social justice.

What Was Jesus’ Mission?

The social justice movement’s “gospel” message overshadows and obscures Jesus’ primary mission. Jesus Himself said, “[T]he Son of Man has come to seek and to save that which was lost” (Luke 19:10). We should note that Jesus said this in the context of Zacchaeus’ welcoming Him into his life and exhibiting behavior in keeping with a spiritual transformation. Consistent with Zacchaeus’s transformation was his decision to give half of his wealth to the poor. He also volunteered that he would make restitution to those he had wronged (v. 8). It wasn’t the social justice narrative that arrested Zacchaeus and changed him, but Jesus Himself. Accordingly, Jesus declared, “Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost” (vv. 9-10). Here are some additional verses that explicitly highlight what Jesus came to earth to accomplish: Matthew 5:17; 20:28; Luke 5:32; John 3:16-17; 1 Timothy 1:15; 1 John 3:8; 4:9,14; available at <https://bit.ly/3lzl4kV>). First and foremost, without question, His was a spiritual mission.

What does the social justice gospel emphasize? As we have discussed, it stresses unending victimhood and moral authority for the oppressed, and perpetual repentance for oppressors. What kind of gospel is *that*? It is illogical in the first place to say that those who genuinely are oppressed automatically have moral authority, but CRT doesn’t even do that. Think about it! CRT and the social justice movement simply assume blacks, women, homosexuals, transsexuals, and a few other groups are oppressed, and on that basis *assigns* them moral authority.

Jesus Was Absolutely Worthy of Moral Authority, and He Proved It

Let’s explore the issue of moral authority. We will first tie it to Jesus’ willful choice to subject Himself to oppression even though He never would deserve it, and then we will explore numerous instances of it during His ministry. We will see that Jesus and only Jesus possesses ultimate moral authority. Only He truly is worthy of it; and, accordingly, only He is able to make possible the good news of the authentic biblical gospel.

Jesus is God,²⁶ and as God, He voluntarily stepped down from heaven and chose to come and dwell among²⁷ those who would oppress Him, ridicule Him, and ultimately crucify Him.²⁸ Yet on the cross He prayed, “Father, forgive them, for they do not know what they do.”²⁹ The apostle Paul wrote,

25 Let this mind be in you which was also in Christ Jesus, ⁶ who, being in the form of God, did not consider it robbery to be equal with God, ⁷ but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. ⁸ And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. ⁹ Therefore God also has highly exalted Him and given Him the name which is above every name, ¹⁰ that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.³⁰

→ In John 15:13-14 Jesus said to His disciples, ¹³“Greater love has no one than this, than to lay down one’s life for his friends. ¹⁴You are My friends if you do whatever I command you.” How do these verses highlight both Jesus’ willingness to be oppressed in the ultimate sense, as well

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as His moral authority? Describe briefly the connection between being a servant and having moral authority. Significantly, in verse 12 Jesus said, “This is My commandment, that you love one another as I have loved you.”

→ Do not misunderstand. Jesus has moral authority because of who He is — God. He needed to do nothing to acquire it. Nevertheless, it is significant that He chose to become a servant. Whom do you know who has moral authority? To what extent, and how, do they serve others?

→ Here are 17 instances in the Gospels (in probable chronological order) where Jesus' moral authority was evident. (Obviously this isn't an exhaustive list.) How did the people who saw and heard Him (or who heard about what He said and/or did) respond in each case? In those instances where Jesus is speaking and the passage doesn't indicate anyone responded, how do you respond to Jesus' teachings?

1. *Luke 2:41-52 — Jesus at twelve years old at the temple*

2. *Mark 1:21-28; Luke 4:31-37³¹ — Jesus casts out an evil spirit*

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3. *John 5:24-30 — Jesus: the source of life*

4. *Matthew 8:5-13; Luke 7:1-10³² — Jesus heals the servant of a centurion*

5. *Matthew 12:22-23 — Jesus heals a blind and mute man*

6. *Matthew 14:22-33; Mark 6:45-51³³ — Walking on water, Jesus approaches His disciples*

7. *Matthew 10:1-11:1; Mark 6:7-13; Luke 9:1-6³⁴ — Jesus sends out the twelve*

8. *Matthew 17:14-21; Mark 9:14-29; Luke 9:37-44³⁵ — Jesus heals a boy*

9. *John 7:10-24 — Jesus teaches*

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10. *Luke 10:1-12,17-24³⁶ — Reports from the seventy who had been sent out*
11. *Luke 19:11-28 — Jesus shares the parable of the minas*
12. *John 12:44-50 — Jesus teaches about Himself*
13. *Matthew 21:23-27; Mark 11:27-33; Luke 20:1-8³⁷ — Jesus' authority challenged*
14. *John 16:12-15 — Jesus teaches about the Spirit of truth*
15. *John 16:31-33 — "I have overcome the world"*
16. *John 17:1-5 — Jesus prays on the night before He was crucified*
17. *Matthew 28:18-20 — the Great Commission*

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1. *Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26³⁸ — Jesus heals a paralytic — Note that Jesus took notice of "their faith" (Matt. 9:2; Mark 2:5; Luke 5:20) — the faith of all five. 1) Of what did the scribes and Pharisees accuse Jesus? 2) How did He respond to them? 3) What did Jesus assert when He told the paralytic his sins were forgiven? 4) Why was His assertion a big deal, at least to some? 5) For those who saw Jesus' assertion as a big deal, what was their problem? 6) How did Jesus answer those who objected? 7) How did the people respond? 8) In how many different ways (and how) did Jesus display His moral authority in this situation?*

2. *Matthew 5:17-48 — Moral authority showcased in the sermon on the mount³⁹ —*
1) In this passage, what did Jesus say about Himself in relation to "the Law and the
Prophets," or the entire Old Testament? 2) Did Jesus raise the standard of the law in
this passage, or lower it? How? 3) What does this passage indicate about Jesus' moral
authority?

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5. *Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26⁴¹ — Answering trick questions — Matthew 22:23-46 reports three other instances where Jesus answered questions that were asked to trick Him or to test Him. What do Jesus' responses demonstrate about Him?*

→ Now, contrast 1) the moral authority of the oppressed in the social justice narrative to 2) Jesus' moral authority, about which you've just been studying. Basically, those deemed “oppressed” in the social justice narrative have “moral authority” to make demands of the “oppressors” so the government will take from the oppressors and redistribute those resources to them. That's it. Write a brief paragraph contrasting that “moral authority” to the authority Jesus possessed and demonstrated.

→ Which gospel rings true? Which gospel is authentic? With gospel would you trust with your eternal soul? Explain your answer.

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Next Time, During Session 7

During Session 7, we will immerse ourselves further into the matter of core differences between the social justice “gospel” and the authentic, biblical gospel. We will explore the tremendous good news of the gospel and consider the steps we need to take next in light of all we have learned during this Bible study series.

I hope you will consider Session 7, not an end, but a beginning. The challenges before the church and individual believers truly are great, but I trust that now you are becoming equipped to meet those challenges and to carve out opportunities from them.

Between now and our last Bible study session in this series, meditate on 2 Corinthians 10:3-5:

10³ For though we walk in the flesh, we do not war according to the flesh. ⁴ For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, ⁵ casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.

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Notes:

¹Jon Harris, *Christianity and Social Justice: Religions in Conflict* (Ann Arbor, Michigan: Reformation Zion Publishing, 2021), 66.

²<https://www.wordfoundations.com/discernment-needed-3/>

³<https://www.washingtontimes.com/news/2017/nov/19/socialisms-history-shows-it-delivers-misery-murder/>

^{4,5}https://www.americanthinker.com/articles/2019/03/marxism_the_frankfurt_school_and_the_leftist_takeover_of_the_college_campus.html

⁶<https://www.encyclopedia.com/humanities/applied-and-social-sciences-magazines/black-slave-owners>

⁷<https://www.azquotes.com/quote/1125159>

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⁸<https://www.azquotes.com/quote/823584>

⁹<https://www.azquotes.com/quote/571986>

¹⁰<https://www.ushistory.org/declaration/document/index.html>

¹¹<https://www.discoverbedrocktruth.org/the-importance-of-getting-history-right-parts-2-and-3/>

¹²<https://www.wordfoundations.com/2022/05/19/discover-liberty/>

¹³<http://www.nlnrac.org/american/founding-era-constitution-making>

¹⁴<https://www.breakpoint.org/chuck-colsons-final-speech-2/>

¹⁵https://www.americanthinker.com/articles/2021/03/cancel_culture_its_origins_and_implications_for_america.html

¹⁶<https://www.washingtontimes.com/news/2021/feb/16/top-10-recent-examples-cancel-culture/>

¹⁷<https://thenewamerican.com/as-conservatives-sleep-leftists-colonize-their-towns-and-capture-their-children/>

¹⁸<https://www.charismanews.com/opinion/in-the-line-of-fire/91117-a-liberal-professor-admits-to-the-leftist-takeover-of-america>

¹⁹Psalm 10:14-18; Psalm 103:6; Psalm 146:5-9; Amos 5:11-12; Amos 5:21-24; Ephesians 4:28;

²⁰<https://www.discoverbedrocktruth.org/unbiblicalconcept/>

²¹Genesis 2:15; Deuteronomy 8:11-20; Psalm 128:1-2; Romans 12:9-13; Ephesians 4:28; Colossians 3:23-25; 1 Thessalonians 4:9-12; 1 Timothy 5:8 — displayed at <https://bit.ly/3LLUn7f>

²²2 Corinthians 9:6-15; Ephesians 4:28; Philippians 4:10-20; 1 Timothy 6:17-19; displayed at <https://bit.ly/3noXGH2>

²³Romans 13:1-7; 1 Pet. 2:13-17; 1 Timothy 2:1-4

²⁴In looking to the government to do the work of charity, the social justice movement confuses justice with grace. This is a theme Dr. Calvin Beisner fully develops in the booklet “*Social Justice: How Good Intentions Undermine Justice and Gospel*” (<https://downloads.frc.org/EF/EF13E133.pdf>). The booklet’s concluding paragraph is extremely relevant to our current discussion, so I will reproduce it here. However, I encourage you to read the entire booklet to gain an understanding of all Dr. Beisner is saying. Beisner writes,

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“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

When God commands justice, we are to do justice, and the state is to enforce it [this fits the state’s primary job description]. When He commands grace [or charity], we are to exercise grace. But it is precisely because grace is not justice, and because God ordained the state to enforce justice, that the state is never to enforce grace [as grace, or charity, by definition, is voluntary]. Indeed, “forced grace”—the real meaning of Progressive “social justice”—is a contradiction in terms.

You can order a revised and updated copy of Dr. Beisner’s booklet on social justice at <https://bit.ly/3LLvrg4>.

²⁵Colossians 3:8-17; Revelation 5:8-10

²⁶John 1:1-4,14; Colossians 2:8-10

²⁷John 1:10-13

²⁸Isaiah 53:1-12; John 1:10-11; 1 Corinthians 2:1-5; 1 Corinthians 15:3-8

²⁹Luke 23:34

³⁰Philippians 2:5-11

³¹<https://bit.ly/3ncC3cY>

³²<https://bit.ly/3FHHRIf>

³³<https://bit.ly/40pUQzX>

³⁴<https://bit.ly/40jK3XY>

³⁵<https://bit.ly/3ndVO3R>

³⁶<https://bit.ly/3n84ARc>

³⁷<https://bit.ly/3FFXg5G>

³⁸<https://bit.ly/42FPmTM>

³⁹In their book, *A Few Buttons Missing* (Philadelphia, Lippincott 1951), psychiatrist J. T. Fisher and co-author L. S. Hawley have this to say about the Sermon on the Mount: “If you were to take the sum total of all authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them and refine them and cleave out the excess verbiage—if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount. And it would suffer immeasurably through comparison. For nearly two

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thousand years, the Christian world has been holding in its hands the complete answer to its restless and fruitless yearnings. Here...rests the blueprints for successful human life with optimum mental health and contentment.”

⁴⁰<https://bit.ly/3yW8lMg>

⁴¹<https://bit.ly/3lnUXxi>